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The
Prayer
of the
New Covenant.

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A
SHORT MANUAL,
Expository and Devotional,
ON THE
PRAYER OF THE NEW COVENANT.


BY
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"Breviarium Fidei."

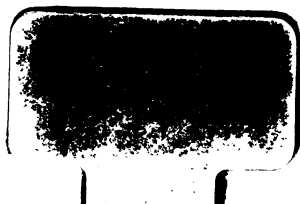
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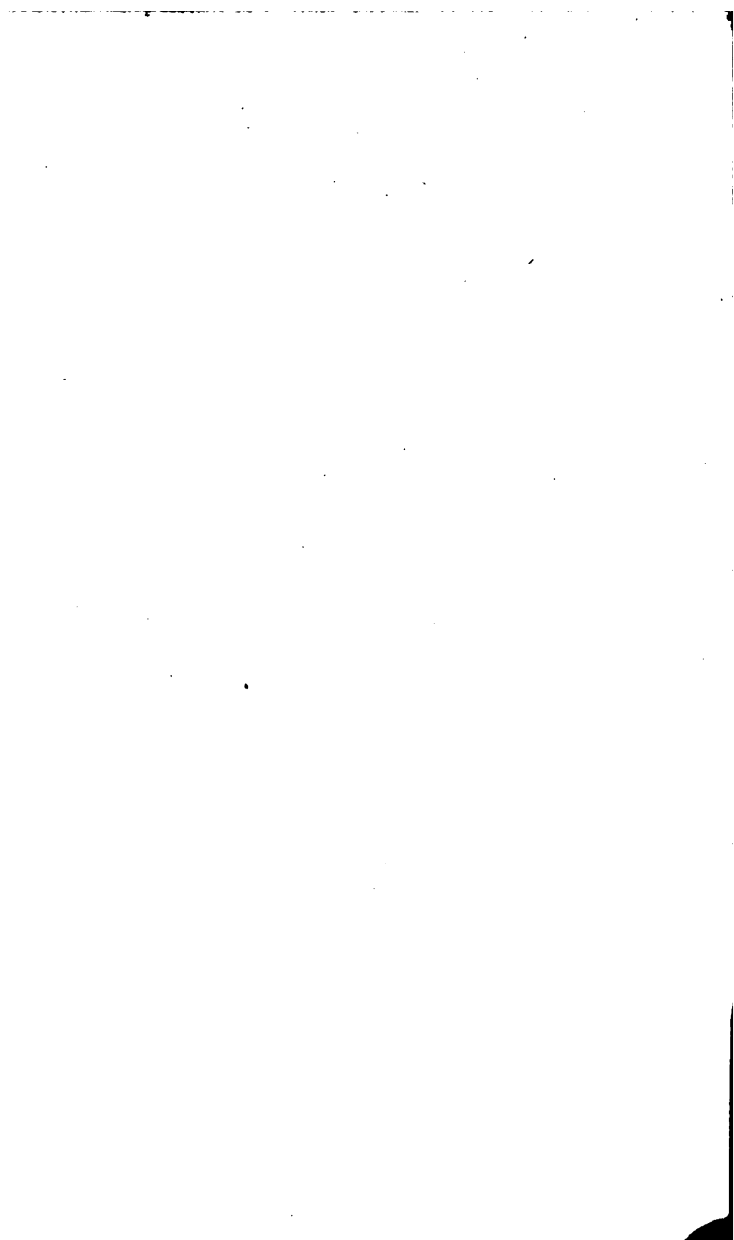
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Contents :

INTRODUCTION.

	Page.
GENERAL OBSERVATIONS UPON PRAYER	i
THE DESIGN AND TITLE OF THE LORD'S PRAYER... ..	ix
THE STRUCTURE OF THE LORD'S PRAYER	xii

MANUAL.

I.

1. THE INVOCATION	3
2. THE DOXOLOGY	11
3. AMEN	21

II.

THE PETITIONS.

I.

1. SANCTIFICATION	25
2. REGENERATION	33
3. GLOBIFICATION	39

II.

4. SUSTENANCE	47
5. FORGIVENESS	53
6. PROTECTION	61
7. DELIVERANCE	67

INTRODUCTION.

§ I.

GENERAL OBSERVATIONS UPON PRAYER.

I.

THE Old Covenant, as such, furnished no prayer to its members, nor taught them to address God as Father. We who are brought near to God by the Incarnate Son are by him taught to pray. He has given for our use a form both as to matter and manner. Praise eternal be to the ever blessed and loving Jesus!

And great is the bliss of prayer. Deep, and tender, and awful that enthusiasm of devotion, when in the close place of our own secret hearts, with the latch pressed down to shut out the impertinent thoughts and cares of this mortal life, we address ourselves to our Father who seeth in secret. He who inhabiteth eternity heareth and answereth prayer. All the effects of nature, all the gifts of grace, are ordained and dispensed in consideration of prayer. As a new direction is given to the course and what we somewhat pro-

fanelly call the Laws of Nature when human toil turns waste into fruitful land, so all the courses and circumstances of this life are waiting to receive from prayer their final determination, and all things are upheld by the word of Jesus in whom we pray. Nor is this the only great blessing of prayer that it *procures* us blessings. It is the best preparation for *receiving* those blessings. It draws our whole nature into the presence of God. It widens within the heart the channels for the gushing river of the Divine Love. It begets a soothing calm upon the soul that is the foretaste of the rest that shall be in the end of the days.

II.

There is doubtless in all mankind an instinct of prayer; a part of that "instinct of blind love" which still lingers in our fallen nature. But those only have the *right* of prayer, who in covenant with God can claim the promises. That covenant is one of *faith*. That is: the condition on which the covenant is entered into and maintained is faith.

The word faith is employed in three different senses in the Scriptures.

1. That disposition with which undoubtingly we receive what God says. This faith begets not alone obedience, but under peculiar circumstances—as at the beginning of the Church—

2. Miracle-working faith; the faith that can remove

mountains: an undue regard to, or development of which may exhaust that original disposition of faith from which it springs.

3. The Articles of the Creed compose our faith, in the third and last use of the term.

The faith of prayer is clearly the first-mentioned. By that believing disposition we are led through Baptism into the covenant, and receive of Jesus the Eternal Baptizer the seal of the Holy Spirit. By that believing disposition we, after Baptism, are enabled to receive the continual gifts of God's grace, and mercy, and peace. All that our faith yearns for, the Lord pledges himself in his Sacrament to bestow. And as this readiness to believe, and freedom from doubting, is the most marked feature in the character of a little child, therefore Scripture calls upon us to become as little children.

Dear Heart, that readest here; pray that in these respects you may become—pray that you may never cease to be—a little child.

III.

It is indispensable to prayer that we be *partakers of the divine nature*, and that we believe in the power of prayer. What is the nature of him who prays: and of Him who hears prayer?

FIRSTLY. The child-hearted human being who prays has in himself a twofold nature.

(1.) The Old Birth nature. Evil partly, and partly prone to evil; but the latter part which is prone to evil is capable of being refined by the power of the Holy Ghost; and lifted up, as in the Human nature of our Lord his affections were lifted up, into the region of the Spirit. All else in that nature, mortal and condemned, and from its beginning ever dying, makes up that Old Man of Scripture, the First Adam, the Flesh, which is corrupt after the deceitful lusts.

(2.) The New Birth nature, imparted in the Sacrament of Baptism, which is on God's side of the covenant what faith is on man's. It comprises—

I. The NEW MAN, consisting of:

(1.) The life of Jesus;* the very life in which he now liveth evermore; and this includes,

(2.) The element of the resurrection body:† the germ of that spiritual body in which we shall be conformed to the likeness of the Last Adam: the principle of bodily immortality set over against the germ of death, which begins with and works out the dissolution of the natural frame.

(3.) The mind of Jesus.‡ The new hope; the divine intelligence; the supernatural love. All this NEW MAN fed by the body and blood of the Redeemer; and sustained by him, is sanctified body, soul, and spirit wholly.

* Col. iii. 1. † St. John vi. 51. Eph. ii. 5. I John iii. 9.

‡ Phil. ii. 5. I John ii. 20, 27.

II. The sanctification of the INNER MAN* and its redemption from the body of death. By which we understand the purification of the conscience; the conversion of the will, and the confirmation in us for good of all that can be rescued from the old nature.

This new and inner man conjoined make up the *Christ in us*,† the whole SPIRITUAL MAN, renewed daily by the power of prayer and the risen Jesus. All this, imparted to us through water and the Holy Ghost when we were made in the Sacrament of Baptism children of God, is continually renewed through the mediation of the Holy Ghost; the Spirit in urgent yearnings and exclamations‡ crying unto the Father, and interceding out of the all but infinite, the mysterious depths of our nature.||

* Eph. iii. 16. † II Cor. xiii. 5. Col. i. 27. Gal. iv. 19. ‡ Rom. viii. 26.

|| He makes us to groan. The first thing that the Spirit of God works in us is, that he *inclineth* our hearts to pray.—2nd. He opens not alone our hearts, but lips; for God hath a key to both our tongue and will.—3rd. Having begun to pray, that falls out many times which David complains of, *Cor meum dereliquit me*, Ps. xl. So our heart will be gone, and our mind will be wandering abroad, not regarding what our tongue speaks. It falls out often, that as Abraham had his sacrifice ready, he was no sooner gone from it, than the fowls of the air did light upon it, Gen. xv. So while we offer up to God the *calves of our lips*, (Hos. xiv.) and our course is past, (Ps. cxli.) it comes to pass, through our wantonness, many foul thoughts light upon our sacrifice, and dispoyle it. Also, the remedy that the Spirit of God affords us against this infirmity, is, that it calls us home, and tells us we are kneeling before the Majesty of God, and therefore ought to take heed what we speak in his presence. Therefore Bernard, to keep his mind in the meditation of God, when he would pray, began thus, *Let God arise, and let his enemies be scattered*, Ps. lxxviii. And Augustine to the same

But this spiritual man is liable to like vicissitudes with the old. Beginnings feeble and slow; the chronic weakness and deformity; faintings away; and tedious recoveries; decays; and death, when the being else made immortal consciously resists the mercy

purpose began thus : *Save me, O God, for the waters overflow*, Ps. lxi. 4th. Though we have our meditation still on God, yet we shall find in ourselves that our spirits are dull and heavy, and have no measure of vigour to help our infirmity; herein the Spirit helps, and puts these meditations in our hearts, whereby it kindleth, as the Psalmist saith, *a fire burning within us*, so that God shall be fain to say to us, as He did to Moses, *Dimittē me, Let me alone*, Exod. xxxii.—5th. Albeit we pray but faintly, and have not that height of fervency that is required in prayer, yet we have comfort, that even when we most faint in prayer there are of God's saints that pray for us in all instance, by which it comes to pass, that being all but one body, their prayers tend to our good as well as their own; for the faithful, howsoever they be many, and dispersed into divers corners of the world, yet as they are the members of one body, so they pray not privately for themselves, but for the whole Body of the Church, so that the weakness of one member is supplied by the fervent and earnest prayer of the other. Therefore, when the Apostle saith : *The Spirit maketh intercession for us, gemitibus inenarrabilibus*, Augustine asketh : What groanings are these—are they thine or mine? No; they are the groanings of the Church—sometimes in me, sometimes in thee.—*Lastly*, because we cannot pray as we ought, we have two helps also in that behalf from the Spirit: first, that the Spirit teaches us to submit our will unto God's will, because as we are men, so *we speak after the manner of men*, Rom. vi. Secondly, When we look back upon our prayer, and see that by reason of want of fervency and zeal, it is but *smoking flax*, then the Spirit stirreth us up to desire God, that according to his promise, (Essay xlii.) *He will not quench it*, but that *His grace may be sufficient for us, and that he will make perfect his strength in our weakness*. 2 Cor. xii.—BISHOP ANDREWS, *Fourth Sermon on The Lord's Prayer*. Ed. Lond. 1642.

There are two duties connected with the efficacy of prayer, that are, it is to be feared, too little practised or insisted on,—Alms and Fasting.—BICKERSTETH on *Prayer*, 16th Ed. p. 198, note. Seeleys.

and the love of Jesus. The Lord will not be "able to do any mighty work there because of unbelief."

SECONDLY. The all-creating, eternal, invisible, all-knowing God is known to us as *Love* and seeks in love his glory. He loves the *world*: and even more than the world, He loves the Christian. He "knows all; but loves us better than he knows."

Our own nature is in itself fearful and undiscoverable, and herein it bears a far-off resemblance to the Divine. But God teaches us in his Holy Word that his nature *numerically* One exists in three persons co-equal and coeternal. Of which three persons, the one our Saviour *took flesh* for us and was born of the Virgin Mary: and his Holy Spirit *abides in the flesh*, drawing the human family into union with the Incarnate Son. By the Spirit we pray to God the Son. By the Spirit we are made partakers of the life, and body, and blood of Jesus. In him we rejoice; knowing that He is given to us: knowing that as in us there naturally dwelleth no good thing, so the good we witness within ourselves is from God, a dear and heavenly assurance that our sins have not yet parted us from our heavenly Father.

Thus the Comforter brings Jesus to us, and with him God as our Father. Thus also in the Church; the Scriptures of the Holy Ghost, the Sacraments of God the Son, the Ministry* of God the Father, co-

* In itself *threefold*, and representing Father, Son, and Holy Ghost.

ordinate and coequal in the unity of their threefold independent but indivisible testimony, proclaim the Unity in the Trinity.

IV.

But with what ideas present to our minds should we kneel to pray?

Let our bodily deportment and closed eyes shew the humility of our hearts, and our withdrawal from the outward world of sense. Before we come into God's presence we should compose the step and adjust the vesture of our souls; that we rush not in "where angels fear to tread."

As we kneel let us call before our thoughts what Scripture itself teaches in the Revelation.* The heavens opened and the throne half-concealed by the ever-present Propitiation. Jesus appearing now as a Lamb to cleanse and pardon; now as a Mighty One to deliver and preserve.† We should kneel, full of the mystery of our own new relation to God as children in a Father's house. Full of assurance of his never-failing love who sees us through his Son; and sees his Son in us. Full of conviction that as at all times, so even in the act of prayer sin is present with us. There should be distinct consciousness of our wants, and weaknesses, and an affectionate conviction that we shall never ask in vain. Nothing that concerns us is

* Rev. Chap. iv.

† Rev. Chap. v.

trifling in God's eyes. If in his wisdom He will not withdraw his cup, in his love He will send an angel to help us drink it. Well is it said He gives "more than we desire or deserve." The Church in her Catechism has well defined Prayer by this word *Desire*: "What desirest thou of God in this prayer?" "I *desire* my Lord God," &c.; a word which at once expresses a consciousness of want, and an appetite and earnest longing for its gratification. These two things therefore are necessary to prayer. We must know before-hand and feel what our wants are; and long for their supply. Those wants vary every moment of every hour with ourselves, and, what is of as great concern, with those for whom we are bound to pray. The ever-changing circumstances of body, soul, and spirit furnish incentives for continual intercession and supplication. Prayer is desire, whether finding utterance or not; and desire towards God is the most infallible proof of the inworking of the Lord God of Prayer.

§ II.

THE DESIGN AND TITLE OF THE LORD'S PRAYER.

THE Prayer of the New Covenant is expressly the prayer of the regenerated; of those who praying by sanction of the Spirit can claim the promises. Each one prays it in the name of the whole Church:

in offering it up, the fullest fulfilment is given to our duty both to God and our neighbour. It is true indeed that every one of the petitions, excepting probably that for forgiveness, was in use separately among the Jews.* The introduction of that one prayer sheds the sunniest evangelical light over the whole. He who prays this prayer, prays for the speedy establishment of the visible sovereignty and second advent of Jesus our Lord God; he prays for the consummation of all the saintly spirits in paradise; for the day when the judgment shall be made victorious and the dead raised.

And hence it is that the prayer is the Lord's Prayer; not because He has drawn it up and taught it to us, and by it ever teaches us. On this ground alone how cherished should be every syllable of what Jesus has taught us! But it is the Lord's Prayer because it is the prayer which the Redeemer prayed—still is praying. His own word is "I will pray the Father."† The divine whole, head, body, and members of the Church are engaged in offering up this one prayer. Thus there is no room for any special mention of Jesus. He at the golden altar of heaven, by heaven's throne; we in the full priesthood of the christian nature, and discharging the christian office by the al-

* All the petitions of the Lord's Prayer may be found in the Psalms (1) Ps. lvii. 5. (2) cvi. 5. (3) cxliii. 10. (4) cxlv. 15. (5) lxx. 3—vii. 3, 4, 5. (6) cxix. 37. (7) xxv. 20. † St. John xiv. 16.

tars of our hearts made more precious than gold by the Holy Ghost, offer up the prayer. It is objected, indeed, that Christ cannot speak of his trespasses. But as when on earth "the iniquity of his heels compassed him about;" so he who has not yet returned to his own *glory* still submits to this remainder of humiliation; content to plead our cause as his own, and to be "touched with a feeling of our infirmities."* Our Lord prays in the same way we may believe, "Give us this day our daily bread," in the name of the whole Body, since all we receive is from the Father and through the Son. Indeed it would hardly ever have been questioned that this is the Redeemer's prayer—the incense offered by our great High Priest—had not that blessed scriptural truth, the incorporation of Jesus the Head with his members, been partly obscured. And the Church seems to have set her seal upon this deeper significance of the title, Lord's Prayer; inasmuch as she employs the prayer at the moment when our union with the Redeemer is most exhibited and effectualized: namely, at each Sacrament, immediately on administration. And here we are taught that the sins for which absolution is sought and won in this prayer are of the class of "infirmities" alone: such as do not separate us from Christ, nor the communion of Christ, but which as regards God and man are unwilling and un-

* Hebrews iv. 15.

intended, and spring only from the frailty of our mortal nature.

§ III.

THE STRUCTURE OF THE LORD'S PRAYER.

IN the language of our Lord's countrymen number took the place of rhyme, and rhythm with us. Without ascribing any peculiar sanctity* to the numbers themselves, it may be said that they are employed with a sacred accuracy. Thus three is the signature of heaven, four of earth; united we have seven, the

* TRIAD; (*three in one.*) The number three was thought holy in the earliest antiquity, (see for instance Numbers, xix. 12.) This must have its reason in the nature of the number. The number three represents to us unity and opposition, the principles and the movements of developement, in opposition, and the connecting unity. It is the first uneven number in which the first even is contained. Herein lie its peculiar signification and perfection. Even in antiquity it could not escape attention that this number is to be found wherever variety is developed. Hence we have beginning, middle, end, represented in the heavens by rise, point of culmination and setting; morning, noon, evening; evening, midnight, morning: and in general in the great divisions of time, past, present, future. In space also the number three occurs, as in above, midst, and below; right, midst, and left; and in general in the dimensions of space, as length, breadth, depth. To the eye the number three is presented in the regular figure of the triangle which has been applied to numberless symbolical representations. The ear perceives it most perfectly in the harmonic triad. As the triple is also the basis of symmetry, the three-figured form is found in architecture. Even in our thoughts we meet the triad, in position (thesis) opposition (antithesis) and union (synthesis.) ART. POP: ENCYCLOP. VOL. VI.

covenant number, the number of sacrifice ; the number of the petitions of the Lord's Prayer ; in a word, the signature of all the meetings between God and man. Thus seven united with the signature of heaven, gives ten, the signature of completeness, exhibited in the Ten Commandments ; and the ten clauses of the Lord's Prayer, reckoning the Invocation, the Doxology, and the solemn final word, Amen. Lastly, twelve is the signature of the Church. These numbers are employed with considerable art, especially in the Book of Psalms, the groups of sentences corresponding to one another sometimes in a direct, sometimes in an inverse order.

In the Lord's Prayer we have, apart from the Invocation with which it opens, and the Doxology and Amen, with which it closes, Seven Petitions ranging themselves into two groups, and consisting, the first of *three* clauses, the signature of heaven ; the second of *four* clauses, the signature of earth.

The first group contains our duty to God ; the second our duty to our neighbour : the latter in order to the former. Heavenly things which are first in dignity are placed first : the temporal things last. Again, the whole consists of a descending and ascending series : at the great central petition the prayer which has moved from heaven to earth reascends from earth to heaven. So the Saviour came from heaven to be the bread of life ; and returned thither* that he

* St John, vi. 51—62, 63.

might be so to all. "The exercise of prayer is a heavenly motion circular as that of the heavens; begins and ends in the same point, the glory of God."

The first group sets forth the paternal relation; the last sets forth the filial relation. The two united comprise the whole angelical hymn of "Glory to God in the Highest, and on earth peace and goodwill."

The first group sets forth the sources of our spiritual life: the last group the gift of that life, its beginning, middle, and ending. As from the Invocation the three succeeding petitions radiate forth, as the *Unity* of the Godhead revealing itself in the Trinity: so do the *Kingdom*, *Power*, and *Glory* of the Son, Father, and Spirit stream back into the *For ever*. The first group sets forth the Triune God; the second God Incarnate: who, become the bread of life by his death, has procured us forgiveness of sins; by his resurrection has procured for us the divine strength against temptation; by his ascension, and what that includes, his return, has procured for us deliverance. The first three and the last three petitions stand related as beginning, middle, and end; each group confessing respectively the riches of God, the poverty and dependence of his creatures.

Against the petitions in the first group containing the love of the Father, the dominion of the Son over all flesh, and the influence of the Good Spirit, there is set in the second group, the sin which is in the world;

the temptations incident to the weakness of the flesh ; the power of that evil which is the glory of the evil spirit. The intervening petition is the divine link by which the fulness of the Godhead passes into us, the Triune might to strengthen us against the three-fold power of evil. For as from the Father come the Son and Holy Spirit, so we trace the presence of sin and temptation to him who stands to these in the relation of father, the Devil.

Again, the three first petitions for sanctification, regeneration, and glorification set forth the Baptismal promise, *repentance* towards God (the Father) ; *faith* (in our Lord Jesus Christ) ; *obedience* (in and through the Holy Ghost) ; and are answered by the Doxology, ascribing to the One God the Kingdom, the Power in which that kingdom will be visibly established, and the Glory, the internal glory now wrought in us by the Holy Ghost, and the external glory when by the transforming energies of the Spirit of our God our bodies shall be made like to the body of the glory of Jesus. Indeed, continually throughout the form the doctrine of the Trinity gleams forth ; and in some places of the New Testament we can trace the influence of the prayer.*

* For instance, St. Peter, in the opening chapter of his first Epistle, seems to have written with the prayer present to his mind. The Lord's Prayer may as a spiritual study be compared with the seven speeches on the cross ; the beatitudes (St. Matt. v.) and Isaiah xi. 12. II Tim. iv. 17, 18 ; and the Epistles to the Seven Churches, Rev. ii. iii.

There are five particles in the petitions: *As*, in the third of the first group; and in the second of the last group. *And*, *And*, and *But*, at the beginning of the fifth, sixth, and seventh petitions. In the Doxology there are three. *For*, *And*, *And*. None of these is without its own special import, which will be considered in the course of the commentary.

The happy tone of the whole which was struck in the loving key-note, *Our Father*—sinks a little in that last word, *evil*, to rise at the close to the great ascription of praise. Here it takes up the Doxology of the man after God's own heart;* and the prayer which began with *Our* flows back into *Thine*, and the absolved christian body now perfectly accepted in, and speaking through the Beloved, one with him, speaks as one to the Father.†

* I Chron. xxix. 12.

† The four kinds of prayer:—Deprecation of ills, Imploration of blessings, Intercession, and Giving of Thanks, are included in the Lord's Prayer. (I Tim. ii. 1.) And as the law of Scripture is that "Amen" should be said after prayer (Ps. cvi. 48; I Cor. xiv. 16), and again, that prayer should be always accompanied by thanksgiving, (Phil. iv. 6) we may conclude that this Doxology and Amen are integral parts of the Lord's Prayer.

It has been assumed that no reasonable doubt can exist that the prayer was twice given; and that the version of St. Luke is in substance and briefer form the same as that given in the Sermon on the Mount.

The Doxology and Amen are repeated after, and the Invocation introduces every petition; and after each of the preceding three, the words "On earth as it is in heaven," are repeated.

In the following diary of Scriptural events, GRESSWELL's arrangement has been followed.

Profoundly and beautifully has it been observed that the progress of *human life* in individual man, and the *history of mankind* as a whole, are indicated in the prayer. "The child cries out to his Father and learns His name that it may be sanctified in him; the kingdom begins to come in him; the will begins to be revealed to him in instruction and discipline, that it may be done; then grows up the adult into life to eat his own bread, who should not forget, in praying for it, his spiritual necessities, but rather should all the more fully discern the gift of God which is infinitely necessary; then follows, commonly, first in the *second* half of life, the thorough seeking for forgiveness, the warfare of temptation; finally, in old age, the longing, ever increasing till death, for deliverance from all evil, which is the closing petition of the dying man that merges into the Doxology of heaven. In the history of mankind at large began similarly the calling upon God's name; then came the kingdom in the beginnings of its preparation. The will was revealed in the Law. In the *midst* of the years the Lord revived his work,* when he who once spoke from Sinai came in the glory of his grace, and descended in Christ as the living Bread of Heaven for the hungry world. Then came the preaching of the word of reconciliation in all the world; then the hour of the great temptation upon all the world,†

* Habakkuk, iii. 2.

† Rev. iii 10.

specially upon the church of the saints ; finally in the end of the days will be the universal closing deliverance, when suffering and pain and lamentation shall cease ; all shall have become the kingdom of our God and the dominion of His Christ, and the glory of the glorifying Spirit shall shine from the Redeemed.”* Then, it may be added, the prayer shall be turned into praise, and we shall bless him for ever and ever who has given us for the full fruition of our ransomed nature His name, and His kingdom, and His will ; who fed us all our days of sorrow ; and forgave us all our sin ; who shielded us from every encroaching trial, softened every grief, put away every ill, and trod under foot every spiritual foe.

Praise eternal to our Father be given by all His ransomed children : through our Elder Brother, the Lamb of God. AMEN.

Lord, teach us how to Pray.



* Quoted by Stier. Words of Jesus. Vol. 1. in loc.



Our Father
Who-art-in-the-Heavens.

A SHORT MANUAL.

THE INVOCATION.

HAD a human being composed this prayer, he would have begun with the confession of his own wants. The Wisdom of God, who here is teaching us, calls us up first to heaven, in order that we may be able to form a purer and correcter notion of our earthly needs; and bids us think first of the kingdom of God and his righteousness.

The Invocation consists of three words.

Our—Father—who-art-in-the-heavens.

Our.

As praying in the *communion of saints*, we address God as *Our*, not *My*. Here we have the recognition

of the law of *Love*;—the ever-abiding gift of the christian covenant.

Father.

In this appellation centres the whole of *Faith*. Behind it lingers the title of God, which is not expressed, for this reason, that He *in whom* and *with whom* we offer up this prayer did not address the Most High as God except upon one occasion, when he cried that exceeding bitter cry from the cross, "My God, my God, why hast thou forsaken me:" his custom was invariably to address the Most High as Father, with the addition upon one occasion of "Lord of heaven and earth."* Another proof this of our perfect identification with Jesus. And it is in reference to Gethsemane, most probably, that the Apostle says,† "Ye have not received the spirit of bondage again to fear," (the religious temperament of Gentilism); "but ye have received" (when in the one Baptism made to drink into that one Spirit)‡ "the spirit of adoption, whereby we cry"—the free strong cry of needy and pining childhood—"Abba, Father," the cry of Gethsemane.¶ The "*Abba*" here represents the *Judean* element in the new covenant: "*Father*" represents the *Gentile*. "For by one Spirit

* St. Matt. xi. 25. compare St. Matt. xxvi. 39—44; St. Luke xxiii. 34—46; St. John xi. 41; and xvii. throughout.

† Rom. viii. 15.

‡ I Corinth. xii. 13.

¶ St. Mark xiv. 36.

are we all baptized into one body, whether we be Jews or Gentiles, . . . bond or free.”*

Who-art-in-the-Heavens.

As *Love* and *Faith* in the preceding words, so the christian virtue of *Hope* is indicated here. The *Heavens* are not the heaven of the third petition, as opposed to Earth. This word is plural and includes that. It further includes the *Heavens* through which Jesus has passed,† who has “ascended up far above all heavens that he might fill all things.”‡ We may understand, then, *the whole spiritual world* which we *hope* in the resurrection, when clothed with the spiritual body, to be made partakers of. These words, therefore, embody the hope of the resurrection, and what that implies, personal reunion in the fullest sense with Jesus. They do more. By a kind of divine art they fix our thoughts upon that appointed place, “the right hand of the majesty on high,” where the act of mediation and intercession is continually carried on. And thus while “*Our*” and “*Father*” lead us to dwell upon the third and first persons of the blessed Trinity respectively; *who-art-in-the-heavens* leads us to dwell upon the Son of God. He, as

* I Corinth. xii. 13.

† Heb. iv. 14.

‡ Ephes. iv. 10.

filling all things, hath "the keys of hell and death;" his is the invisible domain of the separated souls: there too, the ever ceaseless cry of of Abba, Father, is uttered, by those who rest in Abraham's bosom, in the name and on behalf of the whole Church, militant or requiescent. Lastly, as "we wrestle not with flesh and blood," but "with the prince of the power of the air," "the ruler of the darkness of this world," the prayer which ends with a petition for final deliverance from the tyranny of Satan, aptly begins with words which are calculated to beget anew in us a heavenly assurance; for they remind us that God Incarnate governs all things in that unseen world, from the active participation of which we, while in this vesture of decay, must remain debarred. He filleth the Heavenly Places: He filleth all that Spiritual Universe which lies around us, and in which our new Being lives.

God is our Father by *creation*. But He is also our Father by *re-creation*:—our Father in his dear Son. He *alone* is in the *proper* sense of the word our *Father*. Thus we address Him here. In Jesus we have been made children of God: adopted, and, more than this, *regenerated*, made partakers of the *nature* of the heavenly family. We should pray for love, to love and rejoice in this Father, who, by the relation he has established between Himself and us, can never cease

to love. He who cannot change, or fail, or die, cherishes us everlastingly! What a strong assurance this gives us, that our repentance now *never can* be rejected, and that the heavenly treasures will be at last poured out for us: that with Jesus, the priceless Jewel of our Souls, the Father will freely give us all things: and that in this mortal life, whatever care or sorrow, annoyance or loss, may befall us, is but the needful pain with which paternal love corrects the faults of the children. Here we see at once the great peril of losing our *natural* affection: those tender charities of earth which can so well interpret to us our better Love. St. Paul* speaks of this want of natural affection as among the very worst marks of fallen man. Unresisted sins and the secret impurities which so early begin where children grow up uncared for and unchecked, gradually harden the heart against the influence of the earthly home, and so at length make it insensible to the attractions of the heavenly. In order to keep alive the *domestic* regards of heaven—to make the idea of heaven always welcome—the highest reverence should be required for the parent on earth as the representative of the real Father; so also should we be careful to maintain the right of the first-born, as in some measure the representative of the First-begotten in the family of God.

A Father in all his love; but a *heavenly* Father in

* Romans i. 31.

the unceasing and inexhaustible resources of that love ; providing for all our wants ; feeding soul and sense ; training the intellect and the heart ; watching over all the weak utterances of the new but still feeble nature ; from the earliest moment of that new being, employing the Spiritual Mother of us all to nurture us as babes in Christ with the heavenly milk, and the nourishment of prayer ; and to teach our hands to fold, and the faltering lip to lisp the words of strength. O joy divine, indeed, to know and *feel* this tenderness and truth of God ! And to effect this, to unite us in not only the knowledge but the affectionate recognition of God as our Father, comes in the consideration of how God has exhibited that love. "God so loved" not the pure and the holy in Christ, but "*the world,*" that he gave his Son to redeem it. And if Christ died for us when we were sinners, shall not the Father's love overflow all the more for those so dearly won ; who, now in one sense sinners no more, are justified and glorified by the indwelling Jesus ?

Well are we reminded then at the outset of the prayer, that our Father is a Father *in the heavens* ; and so equally near and above all ; that while we are made sensible by these words of our own poor and lowly condition, the homely title of Father may be made to bear all its fuller and happier import. "For as the heavens are high above the earth, so great is his mercy towards them that fear him."

Well too are we led to lift up our hearts above this miserable world, and meditate upon that which is not seen. Wonderful are the changes that await us ! The passage from this life ; the sojourn in Paradise ; the new birth of the visible frame at the resurrection ; when the children of God shall each bear the lineaments and likeness of the Elder Brother. Oh for grace to muse aright on these things : that growing wisely familiar with, we may at length learn to love and hope for those strange and glorious revolutions.

Lift up your hearts.

We lift them up unto the Lord.

*I will arise and go to my Father, and will say
unto him, FATHER !*



For thine is ye
Kingdom, & ye Power, & ye Glory,
For Euer.

THE DOXOLOGY.

THE little words here are very important. First, *For*. "By this little word we set as it were our foot upon one step of the throne upon which he sits; reminding him of his matter, for it is his, and not ours alone." We ask all we need of God because he is a King with a Kingdom for ever; a Kingdom to which belong everlasting power and glory. Thus this sentence is not merely a Doxology; it is an argument addressed to our Heavenly Father, to prove why he should grant all we ask. Again, the definite article, *The*. *The* Kingdom, and *the* Power, and *the* Glory, point out that it is a Kingdom, Power, and Glory, in some peculiar and unusual sense: no earthly Kingdom; no limited Power; no transitory Glory. Further; this Kingdom, Power, and Glory, are inseparably united together in God. Thine is *the* Kingdom, AND *the* Power, AND *the* Glory.

The order of the words presents to us reversed the succession of ideas found in the Invocation. There it

was the Holy Ghost, the Father, the Son. Here the order is the same as that observed in the Doxology: "The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost." The Kingdom of the Son, the Power of the Father, and the Glory of the Holy Spirit. Their indivisible coexistence: Thine is the Kingdom, AND the Power, AND the Glory. Their everlasting union: For ever. All are *Thine*.

The Kingdom of God,

Apart from that sovereignty which God possesses as Creator—and the consideration of which belongs not to the New Covenant—has in Scripture a two-fold import, corresponding to the two-fold Advent of the Redeemer.

I.

1. The Kingdom of God will be in the *restitution of all things*:* and thus, properly speaking is identified with the second Advent. Then, *Christianised Humanity*, delivered from the bitter conflict (which in the renewed nature it wages with sin and death), or, if resting, re-called from Paradise, shall assume its glorious body, and shall be like God, and shall see

* Acts iii. 21.

Him as He is, with endless enjoyment gazing on the unveiled aspect of the glorified Jesus.

2. Then, also, mankind, till then unchristianised, *i.e.* who belonged not to this election of the Church, shall walk in the light of the Lord, and in the presence of his saints and angels. And the knowledge of the Lord shall cover the earth as the waters cover the bed of the sea.

3. Then the creature, also, creation, the beautiful work of God, marred by the work of sin, and mysteriously sympathizing with the spiritual struggles of mankind, "shall itself also be delivered from the bondage of corruption into the glorious liberty—(literally, the freedom of the glory)—of the children of God. For the *earnest expectation* of the creature waiteth for the manifestation of the sons of God; and groaneth and travaileth together (with us) until now."*

Then, when Death, and all the sin and sorrow it implies, shall be "swallowed up in Victory," shall all things be put under the feet of the King Immortal; and the Kingdom shall be established. "The kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign for ever and ever."†

It is in this, its *strict* and *primary* sense, that the *Kingdom* is spoken of in our Lord's prophetic parables.

* Rom. viii. 19—22.

† Rev. xi. 15.

II.

But the Kingdom of God is already begun *in the preparations made for it*. The triumphal arch, as it were, has been commenced, and is near completion, through which that high Procession of the End, faintly foreshadowed in the procession from Bethany and Bethphage, shall pass. The Church is not in any *proper* sense of the term *the Kingdom of God*. It is but the guild of workmen, the enrolled citizens, the ever unsuccessful but never-to-be vanquished army, which endeavours to occupy the territory, and establish the dominion of the absent Prince. It embodies the principles, and in some degree enjoys the privileges of the new Kingdom. But it is not the Kingdom in any of those respects which we can conceive or are taught to believe will form the characteristics of that Kingdom. It is indeed the fatal and miserable error of the Roman, and the so-called Protestant schisms, that each finds in their respective systems Perfection and a Sovereign Power, and *identifies the Church with the Kingdom*. The influence of this dangerous mistake is traceable among those who, logically and theologically astray, speak of a portion of the Church as now *triumphant*; for what is true of the perfected and most loving saint, that he must confess his sins, is true of the whole Body. The dominion of Satan has been overturned, not destroyed. Our highest efforts

here, aided as we are by the blessed Trinity, will not avail more than to prevent the restoration of that dominion; to prevent sin *reigning* in our mortal bodies. Wisely therefore does the Church guard us against the error referred to, by introducing that divine sentence at the beginning of her Liturgy, "Repent, *for the Kingdom of heaven* is at hand."* *Thine* is the Kingdom. It is not here. "Our citizenship" is not here, but in heaven.† Let us understand the Church aright, and rejoice in it. Let us not mistake its nature and office, lest frustrated in our hopes respecting it, we incur the loss of faith. Through the Church, perfected only in its conscious acknowledgment of its own weakness and imperfection, the *internal* power and glory are administered to us. The *visible* manifestations of these, with the kingdom itself, are reserved for us in heaven. Christians indeed, as the inhabitants, are already ordained to be a Kingdom;‡ we are, or should be, in a condition to receive the Kingdom, and to this end should hold fast the power vouchsafed to us.¶ Our Lord himself has not yet received that Kingdom, of which we with him are joint heirs.

As that Kingdom exerts now all its influence within the sphere of the Spirit, with awful exercise of its authority over the inner man, displaying its divine

* See Sentences at beginning of Morning and Evening Prayer.

† Phil. iii. 20.

‡ Rev. i. 6.—See *Tischendorf*. ¶ Heb. xii. 28.

character, to which exercise of authority we are every one of us every moment exposed,* we say that it *is at hand*. At hand too in the fulness of the manifested Kingdom, since we know not what a day may bring forth. And, in a day, the Lord may be here !

The Power.

Here again we are to consider not the power of God as Almighty Governor of the world ; but the special power he exercises under the New Covenant. It is *the Power*—that of *the Resurrection*. This Power is first exercised towards us in the resurrection of Jesus ;† whereby through the communication to us of the risen Lord's new nature, the crucifixion of Jesus, which was the inauguration and birth-pang of the new nature, has become the power of God unto salvation. Hence it is the Father who “to those who received him, gives the *Power*”—(there the privilege and honour)—“to become the sons of God, even to them that believe on his name ; who were born not of blood (personal descent from Abraham and David), nor of the will of the flesh (by natural lineage), nor of the will of man (proselytism, or civil adoption), but of God.”‡ The Father it is who, of his abundant mercy, has *begotten* us again unto a lively hope ; us, who by God's power (right), are protected under the covenant of Faith ; us, who

* Matt. xxii. 11—13.

† Rom. i. 4.

‡ St. John i. 12, 13.

have been born again, not of corruptible seed, but of incorruptible, by the living and ever-abiding word* of God, operating in the Sacrament of Baptism. As in the natural world the power of God was and is manifested in calling into existence, and maintaining the whole creation; so in the spiritual world, our heavenly Father manifests his power by making us sons of God, and maintaining us in that relation despite the retarding and depressing influences of sin and death. Our life is hid with Christ in God. The fountain of all our new life is in the glorified Jesus. But He is in the Father, and the Father in Him. The more we distrust ourselves, and, acting upon the knowledge of our own weakness, come to God for the supply of all our needs, the more will he exert his power within us, and strengthen us with might in the inner man.

The Glory.

The Glory or manifestation of the power of the new birth. In the minds of the first disciples, the word would have been associated with all the *covenant-appearances* of God to their forefathers. Thus Saint Stephen begins his address: "The God of Glory."† And we now have "the knowledge of the *Glory of God*."‡ And we who are "justified, are also glori-

* St. Matt. xxviii. 19.; St. John i. 33.

† Acts vii. 2.

‡ II Cor. iv. 6.

fied ;** that is, the Glory of holiness is now revealed in the Christian life, in order that we may finally be made partakers of the resurrection in Glory. This then is all the work of God the Holy Ghost. As by him in Baptism we are raised up, and made partakers of the life of Jesus ; so shall we be made partakers by him of the bodily resurrection—even as our Saviour was. For it was “the Spirit” of the Father, “who raised up Jesus from the dead.”† As even here we are taught‡ that the Lord’s resurrection was effected by the Spirit of holiness,|| we too “are changed into the same image, (now *internally* assimilated to the incarnate God, passing on) from (one degree of) glory to another, as by the Spirit of the Lord.”§ Hence the Gospel is “the Gospel of Glory.”¶ And the Apostle rejoices in the hope that the power of Christ will overshadow him ;** alluding to the Schechinah of Glory, or the burning appearance of God in covenant, which dwelt in the tabernacle and temple ; and which probably first appeared at the gate of Paradise in the figure of a suspended sword, or cross, the symbol and instructive type of the cross of Jesus.

The Kingdom is to be established with its own peculiar Power ; and manifested with its own especial Glory. The beginning of that Power in the new man,

* Rom. viii. 30. † Rom. viii. 11. ‡ Comp. Rom. i. 4. with Rom. vi. 4.

|| So I would venture to arrange and render the two clauses of that verse.

§ II Cor. iii. 18.

¶ II Cor. iv. 4.

** II Cor. xii. 9.

or nature of the risen Jesus, imparted to us now, in order to the establishment of the Kingdom. And that Power is manifested in the Glory of holiness: the divine Spirit, as preparatory to the Body of Glory, forming and developing the *new man* within, and purifying and strengthening the *inner man*. Thus we find the Power and the Glory often united in the Scriptures.*

For Ever.

All these are *thine* ; and of thy fulness have we all received. The grace of Power and the grace of Glory corresponding to those virtues in the Divine Nature. All these belong to our heavenly Father. And they are his *for ever* : for *the ages* of the Covenant. But there is a blessedness beyond the Covenant; a heavenly bliss to be entered upon when† the Son shall resign all the dignities and attributes of his office as Messiah; and “ God shall be all in all.” “ *Thine for the ages,*” will then be “ ours in the fruition of the ETERNAL Godhead.”‡

To the only wise God our Saviour, be
Glory and Majesty, Dominion and Power,
Both now and ever.

* Eph. iii. 16—20.; Col. i. 11. “might” and “power of glory.”

† I Thess. i. 11, 12.; II Tim. i. 7—10.

‡ I Cor. xv. 28.

† Rom. i. 20.

Amen.

A M E N .

ALL this we believe, hope for, and love; and because of this we say, Amen. We affix the seal of our faith, of our hope, and of our love—the very utterance of eternity. A supremely sacred word is this, which has been transferred from the Jews' language into every other; as the Redeemer himself has extended his influence from Jerusalem to the uttermost parts of the earth; and He is "*the Amen*," that which finishes and gathers up all.* Thus is evidenced the union of both Jew and Gentile in the one faith, to which we make by one word our common assent and consent. Our Lord's use of it is remarkable on three other occasions,† when speaking of the "earthly things," the Sacrament of Baptism, and of the Holy Communion,‡ as waiting to receive their efficacy from His ascension, and when speaking of prayer.|| The Lord thus unites together prayer and the answer to prayer, visibly im-

* Rev. iii. 14.; Eph. i. 10.; Heb. xii. 2. † It is rendered in our version, Verily.

‡ John iii. 9—17.; vi. 26—64.

|| St. John xvi. 23.; also, throughout this discourse on Union with our Saviour. He is only represented in the Sacramental Gospel as using it.

parted in the gift and feast of love. The solemn affirmation by the Redeemer of his effectual presence in those rites corresponds to the twice-affirmed immutable promise of God.* Thus the prayer which began by reminding us of our divine kindred, and thus giving a boldness in approaching to the throne of grace, recalls us in the close to that throne of grace, and fills us full of heavenly confidence and trustful peace in Amen.

“Greater,” said the Rabbi, “is he who responds Amen than he who prays. Whoever with all the energies of his heart says Amen, to him the gates of Paradise are opened.” And, “how shall the unlearned say Amen?”† We must *know* and *desire* what we pray for; we must be assured that our heavenly Father will answer our prayer; and so to every petition of it we should mentally at least reply Amen. All that we pray for has been promised by “the Amen.” He, the Christ, is the “Son over his own house; whose house are we, if we hold fast the *confidence* and the rejoicing of the hope *firm* unto the end.”‡

*All the Promises of God are in his Son yea,
and in him, AMEN.*



* Heb. vi. 18.

† I Cor. xiv. 16.

‡ Heb. iii. 6.

The Petitions.

Our Father who art in the Heavens,
Hallowed be thy Name :

for thine is
The Kingdom, and the Power, and the Glory,
For Ever. Amen.

God said, Let there be light, and there was light.
Christ is risen indeed, and will give us light.
The Sun of Righteousness, with healing in his wings.
I will pour out of my Spirit upon all flesh.

Holy, Holy, Holy, Lord God Almighty.

THE TRANSFIGURATION.

SANCTIFICATION.

HERE we arise and go to our Father; and while encouraged to use that Name, and plead with him our relationship, we are at the very first reminded that it must be holily used. The first word of the Prayer is *Holy*,—as on the head of Aaron was *holiness* unto the Lord. And this can be uttered in prayer by those alone who have been made, and are holy, consecrated in the name and by the word of Christ to the service of the Father. Not that we can impart or make that to be holiness which is not; but we are said to make holy when in all the senses of the word we *acknowledge* the holiness of God.

But what is it we are to hallow? Not our own name, but

Thy Name.

What is the Name of God? The Name is that by which any one is known to us. And thus the name

of the Father has been proclaimed.* “The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression, and sin; and that will by no means destroy;† (but) visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generations.” That is, tenderly withholding full chastisement even from the sinner; and from his children if alike sinful unto the fourth generation, in the hope that they will repent. And only then, as in the case of Jehu,‡ when the children adopt the father’s sin, inflicting punishment.

When we live knowing and feeling this loving Name of God, and inducing others thus to hear and think of God, we “hallow his holy name.” But whatsoever is calculated to represent God as studious of his own glory as Deity, to fix our thoughts (the fruitful source this of all superstition) upon the *abstract* Being—prevents the hallowing of his name, by keeping us in ignorance of it. He is Mercy. “It is his own eternal love God most loves, and the communication of which he seeks.” In pronouncing and referring to his Name, there should ever be, in manner and thought, a reverent regard and adoring submissiveness. Moses, when he heard the Name

* Exod. xxxiv. 6, 7.

† See note in loc. by Bp. PATRICK.

‡ II Kings x. 30, 31.; xiii. 1—10; xiv. 23.; xv. 8—12.

proclaimed, “bowed his head and worshipped.” And in all who bear a parental relation to us, of a national or spiritual kind—the Ministers of Religion and the Magistrates of the land, and especially the first, as being sent to us by the Father through his Son, as vessels of his Name,*—in all these we should hallow the imparted Name of divine authority; and indeed “honour all men” for their relation to the Father.

2. The Name of God represents and by use becomes identified with his *essence and nature*. And we must “sanctify the Lord God in our hearts,” by a heavenly belief respecting the Divine Nature. That heavenly belief, which as no one would or could have invented it, so no one who receives the Scriptures can reasonably deny is the doctrine of the Trinity in Unity. And as that has been revealed to us by the Son of God, who has proclaimed the Father’s name of Love, so we hallow God’s name by a right belief respecting the Incarnate God; the Lord Jesus, to whom the Father, even God, “has given *that* name which is above *every name*; that at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is LORD (GOD REVEALED) to the glory of God the Father.”† And since that name even pronounced in unbelief‡ wrought wonders, it becomes us to use it with great awe: to preserve which

* Acts ix. 15.

† Phil. ii. 9, 10.

‡ Acts xix. 13.

feeling, the Church binds us always to bow the head.*

'That also by which the Divine and human nature of the Incarnate Son is nourished and implanted in us, must be hallowed by us—the two holy Sacraments of Jesus. Respecting these we must have a right faith, that we may rightly hallow the holy creative word, in each put forth by authority and in the name and person of the Redeemer.

3. The Church, which is the "fulness of God,"† with the Holy Scriptures, in all which God has placed his *Name*, (and *Nature*; as these are but the *forms* assumed now by the Holy Spirit) and the Lord's Day,‡ are to be hallowed by a pious and charitable obedience; a prayerful and continual study; and a devout

* XVIII Canon. Likewise, when in time of Divine Service, the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment, that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind for this life, and the life to come, are fully and wholly comprised.—[1603 A.D.]

† Ephesians i. 23.

‡ The Lord's Day. The day of the Lord's coming from the grave, and the foretaste of the day of the Lord's second advent. Out of it flow the other six days; as out of the first petition the other six flow. The Lord's Day is not *the* Sabbath either representatively or by substitution. It is a day indeed on which a Sabbath is kept, but whose appointment lies at the foundation of the Church in both Covenants. For that day were appointed the great Feasts of Pentecost and Tabernacles; the manner of which is perpetuated in the Whitsun solemnities of the

observance.* These with all the graces of a holy life, which are the work of the Holy Ghost, and all the means and opportunities of holiness, are to be hallowed and cultivated. For the name is in all,—regenerating the intellect, purifying the conscience, and reforming the will.

In all these manifold ways has the *Name* of God been given to us: and as we receive it and invite others to receive it, we live out our prayer. Every faculty and power in us should be stamped with the Name; above all that great faculty of the imagination, whereby we naturally hold communion with the invisible world, and by which we may most powerfully be betrayed into spiritual wickedness. We can only hallow his Name by being holy for ourselves and for others. Holiness, as the perfection of Love, is indeed God's glory. As we would tender a neighbour's name whom we loved, maintain his honour, shield his fair fame, and endeavour to make him better understood and loved; so, but in the highest degree, should we as sons, tender our Father's name. And we must feel within us the pulse of the Father's affection, to rejoice in and magnify it aright.

Christian Church; while the latter awaits its restoration under the New Covenant in the Second Advent. See also DE BURGH's admirable Tract on the Sabbath Question.—*Rivingtons*.

* Especially the Holy Scriptures, which are, as it were, at once the Incarnate presence and Sacrament of the Holy Ghost; and so never to be approached without prayer. Most painful is it, in our age, which

Hallowed be that Name in the confession of our sins! Hallowed be that Name on earth as it is in heaven, where it is praised evermore, where the angels delight to do his will, in ministering to the heirs of salvation.* So let us go forth to make that Name be hallowed among our fellow-creatures.

*According to thy Name, so is thy Praise
unto the world's end.*



professes *peculiar* reverence for the Scriptures as exclusively (which they are not) the word of God, to contemplate the flippant, irreverent, and blasphemous use made of the letter of the Scriptures even by those who take merit to themselves as knowing better.

* Hebrews i. 16.

Our Father who-art-in-the-Heavens,
Thy Kingdom come:
On Earth as it is in Heaven:

for thine is
The Kingdom, and the Power, and the Glory,
For Ever. Amen.

And God made the Firmament, and called the
Firmament Heaven.

Jesus found in the Temple those that sold;
and he drove them all out.

Your Body is the Temple of the Holy Ghost, an habitation
of God.

BEGINNING OF MINISTRY OF THE BAPTIST,
AND OF OUR LORD.

REGENERATION.

SANCTIFICATION is consummated visibly in the establishment of the Kingdom of God—invisibly in the doers of his will. The first petition is thus the immediate source of the other two. By the Resurrection of Jesus, and what that includes, his Ascension, (both the work of the sanctifying Spirit,) we have obtained the New Nature and the Mission of the Comforter.

We have already considered* the import of the word Kingdom. It is a Kingdom not *of* (not derived from) the world. The desire of that Kingdom is a desire for the overthrow of that ancient kingdom held and ruled by Satan, sin, and death, and vigorously re-asserting itself under the Antichrist. But not until the Regeneration shall the Son of Man sit on the throne of his glory.† The elements however of which that Kingdom will be composed are already

* See page 12.

† St. Matt. xix. 28.

in the world. *Regeneration* has already begun. But as death will prevail and be the last enemy, that *Regeneration* remains restricted until death be swallowed up in the victory which shall for ever establish the Sovereignty of Jesus.

Our *Regeneration* then is now *mainly* in the sphere of the spirit: not altogether so; for our Bodies have the New Life sown in them—the earnest of the Resurrection. We are risen with Jesus, and declared the sons of God—as He was—with power. “For like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”*

1. The *Regeneration*, or preparation for and commencement of the Kingdom of God, takes place at our Baptism.† Without that great change begun here, no one who can receive it and will not, shall live to “see” much more to “enter into the Kingdom of God.” And this new nature seminally imparted to us, and nourished by the Holy Communion of the Body and Blood of Christ, will issue in the complete glorification of body, soul, and spirit, at the last day; when outwardly as well as inwardly we shall be like Jesus.

2. And doubtless, in its own degree, the afflicted nature, upon whose soil flowed the all-redeeming blood of our suffering Lord, shall partake of this blessed transfiguration, to fit it to be the scene of Christ’s kingdom.‡ Then there will be no more curse.||

* Rom. vi. 4. † St. John iii. 3. ‡ Rom. viii. 21. || Rev. xxii. 3.

In praying then that the Kingdom may come, we pray for the consummation of Christ's work ; that in ourselves, now baptized by the Holy Ghost, the baptism of fire may take place, and the whole body of sin be destroyed ; that Christ may still "rule in the midst of his enemies,"* whether in the world without, or the world of our own fallen nature ; that his sovereignty may be acknowledged by all that is highest in us ; that all our pride and ambition may be humbled under him, and he alone exalted. We pray that the Kingdom may "come to us"—not we come to it. Because this is the promise of Scripture, that the earth, the scene of the sorrows and the travail of the soul of Jesus, should witness his triumph, and own his sway.

In this petition, therefore, we pray that our Lord would "shortly accomplish the number of his elect," in firstly, spreading the proclamation of the Gospel among all the election of the Gentiles ; and secondly, recalling his ancient people, and "hastening his coming," by so ordering the course of this world, that the great final development of sin, in the person of Antichrist, "*the man of the earth*,"† which must appear, may quickly be swept away by the glory of the Lord, the second *man from Heaven*.‡

Thy Kingdom come on earth as it is in heaven.

* Psalm cx. 2.

† Psalm x. 20.

‡ I Cor. xv. 47.

St. John has shewn us this Kingdom, in heaven ; the united adoration of Jesus ; the righteousness, peace, and joy in the Holy Ghost enjoyed by the Spirits in the unobscured presence of Incarnate Love. “ They are before the throne of God, and serve Him day and night, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. Saying, Amen : Blessing and glory, and wisdom and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.”*

Thy Kingdom is an everlasting Kingdom.



* Revelations vii. 15. 10. 12.

Our Father who-art-in-the-Heavens,
Thy Will be done :
On Earth as it is in Heaven :
for thine is
The Kingdom, and the Power, and the Glory,
For Ever. Amen.

God called the dry land Earth ; and the gathering together
of the waters called he Seas.

Jesus went into the Temple of God, and cast out all those
that bought and sold in the Temple.

The Lord your God dried up the waters of Jordan from
before you until ye were passed over, as the Lord your God
did to the Red Sea, which he dried up from before us.

GLORIFICATION.

AS the former petition contained a desire that God would perfect his adoption of us, by a full regeneration; so this petition is a prayer for our perfect adoption of God. We do not pray that our wills may be destroyed, and God's substituted in their room; but that our wills may be brought into unison and harmony with God's. Our wills are in that part of our nature which is *redeemed*. In the new nature given to us, there are affections which influence and determine the will. But the will itself, with the intellect and conscience, are but different aspects under which we contemplate that "inner man," which is ransomed by Christ's blood, and strengthened by the Holy Ghost. We pray that we may know; and, knowing, may with the conscience approve; and, approving, may with all the energies of our emancipated wills love the will of God. It is by fulfilling this, we shall realize the preceding petition. "Not every one

that saith unto me Lord, Lord, shall *enter into the kingdom of heaven*; but he that *doeth the will* of my Father which is in heaven.”*

This petition is peculiarly dear to the Christian, as forming the thrice-repeated prayer of our Saviour in Gethsemane.

What then is the Will of God which we desire may be done—and how is it to be done?

1. We pray that all the *secret* counsel of God’s love, willing the salvation of all men,† may take full effect.

2. We pray that all the will of God, *revealed* either in the Holy Scriptures, and all the ministrations of his word and grace, or in the ordinary events, the joys, sorrows, disappointments, of our lives, may be cheerfully performed, and patiently endured; and thus our wills be in unison with the will of our heavenly Father. By all these things is our sanctification worked out; and the “*Will of God*” is our sanctification.‡ Thus we glorify God, and God glorifies us; for “whom he justified, them also he glorified.”||

There is indeed in the human subject a two-fold will; that led into captivity by the new man, and delighting after the inner man in the law of God. This is the “*Spirit*.” The other will, “another law in my members warring against the law of my mind,”§ is that

* St. Matt. vii. 21.

† I Tim. ii. 4.

‡ I Thess. iv. 3.

|| Rom. viii. 30.

§ Rom. vii. 22.

whereby we are led captive by Satan at his will, and is called the "*Flesh*," and wars against the Spirit on the side of sin and death. But the warfare in the regenerate is decided in favour of the new man. "The *flesh* lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot (that ye may not be able to) do the things that ye would."^{*}

That we may do the will of God, then, we should know well the condition of that will of ours with which we are to do it. In the unregenerate, the will appears completely divided; and the condition of the inner man is that described by our Lord under the figure of the *evil* or diseased eye, when no more single and seeing but one object with the double organ, it sees at the same time two different objects, and thus is unable to choose between them. This state leads on to a still worse condition. When this twilight merges into complete darkness, and—"how great is that darkness!"—evil is absolutely chosen as good.[†] For the regenerate *unity* is established in the will by the *one* Spirit. But the whole remains sensibly affected by the weaker part, and needs to be "strengthened with might." Unrepented sin has the effect of sundering the bond which maintains this unity in the Spirit; and reducing the Christian to the state of the "*double-minded* man unstable in all his ways;"[‡] and to that condition

* Gal. v. 17.

† St. Matt. vi. 22—24.

‡ St. James i. 8.

so forcibly described and for the occasion assumed by the Apostle, in his Epistle to the Romans.* Alas ! how many in different degrees, and from various causes, all resolving themselves into "loss of first love," when they might have been "whole as the marble, founded as the rock," lose their complete wholeness in Christ Jesus !

What a comforting conviction is it that all that comes to us comes from our heavenly Father. That the cup of sorrow or of joy is from his right hand. And how encouraging to ourselves, to employ all our faculties, of mind or manual skill or taste, in harmony with and subjection to the will of God. But mostly can we sanctify God by keeping our bodies and bodily senses, in which is sown the seed of the resurrection body,† pure and unstained. They are the vessels of earth in which we have our heavenly treasure. They are the temples of the Holy Ghost.‡ That which the kingdom of God begets, and by which the kingdom of God is to be procured, is righteousness, peace, and joy (faith, hope, and love) in the Holy Ghost. The immediate effect of desecrating this temple is the loss of cheerfulness, especially in connection with religion ; the eclipse of peace ; and ultimately of righteousness. What need, therefore, to take careful oversight of our

* Romans vii.

† I Pet. i. 23, 24. ; I John iii. 9. ; with which compare Gen. xxxix. 9.

‡ I Cor. vi. 10.

whole nature, that we may escape the corruption that is in the world. Here only does the Prayer contemplate gross sin—that sin which is deadly,* inasmuch as it consists in using the temple of the Holy Ghost against the Holy Ghost: a sin somewhat like employing the Bible to justify any thing immoral.

Finally. By Holiness we do the Will of God. The disposition of man is to worship his own will, (growing thus ripe for the last great heresy, the deification of man.) This petition is a prayer that we may rightly worship our Heavenly Father. And there is a blessing in that declaration: “Who hath resisted his Will?”† If we resign our wills to his, and adopt his as our own, God will effectually mould and fashion our wills into perfect agreement with his. If our will is that this should be, straightway it is done.

Though connected with the preceding petitions also, the words “as in heaven, so on earth,” are more nearly related to this petition. The holy angels and spirits are more immediately the ministers of the Holy Spirit. As the prayer is the prayer of the whole Church offered through its Head and Chief Minister, we are not to suppose a reference to the glorified Jesus in *heaven*; (for this we should rather have read *heavens*;) neither can we admit the over subtle but pleasing notion that heaven means the spiritual, earth

* Compare Litany. “From fornication and *all other DEADLY sin.*”

† Rom. ix. 19.

the carnal in man. This would be assuming what is the very reverse of true, that our spiritual part fulfils all its functions ; is never dwarfed and weakened by the fatal frailty of each person ; and so of the whole Church, it assumes that her spiritual onwardness is faultless ; or that the Will of God can be done in the *earth* as such. The Will of God is done by the angels in heaven fully, unfalteringly, promptly, unitedly, harmoniously, lovingly. To this pertains the *as* ; we pray that we may do God's will *in the same manner, on the same principle*, as the angels do it in heaven.*

As Jesus came to do the will of his heavenly Father,† so does the Church, and each in it pray now to fill up the measure of their obedience on the earth, by bringing in others into the obedience of the faith ; and by endeavouring to accomplish what the Father appoints fully, unfalteringly, promptly, unitedly, harmoniously, lovingly.

As the third petition of the last three concludes with a prayer for deliverance from the evil spirit ; so the third petition of the first three contains in effect a prayer for our blissful re-union with that part of the family of heaven who have not fallen, but who in God's inscrutable love have not been preferred ; who have not been prodigals, but yet have not proved the depths of the divine tenderness. Then will the Will

* St. Matt. v. 48. ; St. Luke vi. 36.

† Psalm xl. 8.

of God be done perfectly, when* in the dispensation of the fulness of times, the Father shall have gathered up all things in Christ, and linked together by him for all eternity, the long dis-associated members of the Family of God.

He only can be happy, for he only can be holy, who loves as the angels and does the will of God; who resisting the will of the flesh,† the miserable pomps and vanities of this sinful world, seeks to *glorify God* even in the *fires*, and to perfect holiness in his fear.

Abba Father.

Not my Will, but Thine be done.

The angels do his pleasure.



* Ephesians i. 10.

† I Peter iv. 1—3.

Our Father who-art-in-the-Heavens ;
Give us this day our daily Bread :
for thine is
The Kingdom, and the Power, and the Glory,
for Ever. Amen.

And God made two great Lights ; the
stars also.

He went out of the Temple. They sought how they might
take him by subtlety.

The Spirit speaketh expressly that in the latter times
some shall depart from the faith.

SUSTENANCE.

THAT we may hallow thy Name, hasten thy Kingdom, and do thy Will, give us this day our daily bread, forgive us our trespasses, deliver us from evil.

“This is the very heart and kernel” of the Prayer. Every word is significant. We shall be able to consider these separately when we have determined the sense of Daily Bread. Our *daily bread* means :

1. All that our being requires for its support. But as our being is two-fold : the perishable and imperishable;* so the daily bread is two-fold; *first*, our natural food ; *second*, our spiritual food, the *Word of God*,† and what that *Word of God effects* through the common elements of bread and wine, *the Body and Blood of Christ*. For this meat we must labour, be even more zealous in our endeavours to procure it‡ than our natural food.|| But the *fruit* of our la-

* See above, Introduction p. iv.

† St. Matt. iv. 4.

† St. John vii. 27.

|| Gen.'iii. 19.

bours, bodily, intellectual, devotional, must ever be regarded by the regenerate as the immediate gift of God; and therefore we pray "Give us." He it is "that spreads our table,"* as well as "makes our bed." He it is who feedeth us "with food convenient for us."†

2. The mystery is great of our natural nourishment; how the secret energies of the substances we use, pass into, work in, and strengthen our frames. Disease in us will of course impede this communication between the food and what is fed. The substance may be received, but not to our benefit; consequently it will be received to our injury. It is this great mystery which makes the more needful our giving thanks, as Jesus always did, for our meat.

And what is thus true of the natural is true of the spiritual. If we come to God's board in sin, unrepented of and unacknowledged, we come diseased: we may receive the food God gives us to the unspeakable injury, if not *finally* of our spiritual health, of our bodily health in this life.‡

Our Prayer is therefore for all the food our being requires; and that that food may be blest to us, by our being kept in physical and spiritual health, that we may profit by it.

The Prayer teaches us how first to seek the kingdom of God and his righteousness; and then how

* Psalm xxiii. 5.

† Prov. xxx. 8.

‡ I Cor. xi. 30.

little concern we should take for the things that God promises that he will add unto us ; for only one part of one petition is devoted to our temporal needs. The *And* so closely connecting this with the succeeding petition seems to guard us against understanding it as referring exclusively to matters of this life. Thus also we are taught the connection between spiritual food and absolution. Sin and death came with eating the forbidden thing. So our Lord's first temptation was to eat. God in his wonderful wisdom has made forgiveness and life to be connected with eating that which has been quickened by the Spirit of God,* through the word that Jesus speaks.†

The daily bread, or food of our whole being, is called *ours*, because God teaches us that he has provided it for us ; because having made us his children, he thereby authorizes us to ask for it ; because by labouring for it, we fulfil the great condition upon which he gives it. And, casting all our care for the morrow upon our heavenly Father, we ask only the food for to-day. Give us *this day*. "Riches make themselves wings," and may vanish in a moment. Rich and poor therefore meeting together in this petition, should realize the condition of the Israelites in the wilderness : looking to the Father to rain down

* St. John vi. 62, 63.

† In Psalm xx. 28—30, we seem to read connectedly the second, third, and fourth petitions.

food, they will find it "angels' food;" and if they gather but for the day, they will find no lack.

We ask for *bread*; not a rich and pampering diet for our bodies, but that food which all may have in every station. "Having food and raiment, we should be therewith content."* Such simple food thus sought do our intellects and senses require: not that which is ministered by the aspiring efforts, the vanities and amusements of this restless life. Such diet, the common sustenance of all Christians, does the Immortal within us crave; not exciting oratory, nor the display of gifts; but the feast of love, the banquet of eternal remembrances, "the memorial of his abundant kindness." But careful should we be to bear in mind, even when overflowing supplied with all our natural and spiritual riches, that our life consisteth not in this abundance. Alike of spiritual and natural means is it true, that they are but means; that *the life is in Jesus*, and in him alone.

Give us this day our daily bread, Thou who openest thine hand, and fillest all things living with plenteousness. May we and ours ever do thy will, that we may never be forsaken, nor our children be left to beg their bread. May we ever have the all-sustaining food of Jesus, that we may do thy will; and be strong, being rooted and grounded in love. Keep us pure, that thy food may nourish us. For ever

* I Tim. vi. 8.

hallow thy Church among the Gentiles, that it cease not to offer unto thee incense with the pure offering,* so that thy Faithful may never know a dearth of thy word, nor lose the communication of the Body and Blood of the Lord Jesus.

*Blessed is he that shall
Eat Bread in the Kingdom of God.*



* Malachi i. 11.

Our Father who-art-in-the-Heavens,
Forgive us our Trespases:
As we forgive them that trespass
against us:

for thine is
The Kingdom, and the Power, and the Glory,
For Ever. Amen.

Let the sea bring forth abundantly the moving creature
that hath life; and fowl that may fly above the earth in
the open firmament of Heaven.

THE HOLY SACRAMENT. GETHSEMANE.

THE ASCENSION.

FIRST MIRACLE OF FEEDING.

I will pray the Father, and He shall give you another
Comforter.

FORGIVENESS.

THE Gospel is Divine Love forgiving all sin. Eternally it is, "Father, forgive them." Whether they are sins of *infirmity*, which from the weakness of the flesh we cannot help committing; which are with us in our holiest moments; in our seasons of devoutest meditation and retirement from the world; which in our intercourse with the world we are every moment betrayed into; and which, arguing the continual indwelling of sin in the most faithful, we are bound always to confess:—or sins of *presumption* and *forethought*, which being in some measure sins against the Holy Spirit, grow at length into THE Sin against the Holy Ghost; when, from having hardened himself in rejecting the only means of salvation, man triumphs over God, and will not be saved. This latter is that class of sin, of which it is written,* "He that is born of God, doth not commit sin (willingly); for his seed

* I John iii. 9.

remaineth in him: and he cannot sin, (it is doing violence to his new nature, and against his will to sin,) because he is born of God." This class of sin which involves, and cannot indeed be pardoned by the Church, without excommunication going before, comes not within the import of this petition. The removal of excommunication, and admission to the communion,—and consequently the forgiveness of these deadly sins,—all this must have preceded the use of the Lord's Prayer.*

The Lord's Prayer is a means of daily absolution for those offences, which we know, through God's mercy, are not inconsistent with a state of grace.† The

* The priest's proper power of absolving, that is, of pardoning, (which is in no case communicable to any man who is not consecrated to the ministry,) is a giving the penitent the means of eternal pardon, the admitting him to the Sacraments of the Church, and the peace and communion of the faithful; because that is the only way on earth to obtain pardon of God; there being, in ordinary, no way to heaven but by serving God in the way which he hath commanded us by his Son, that is, in the way of the Church, which is his Body, whereof He is Prince and Head. The priest is the minister of holy things; he does that by his ministry which God effects by real dispensation; and as he gives the Spirit not by authority and proper efflux, but by assisting and dispensing those rites, and promoting those graces which are certain dispositions to the receiving of him; just so he gives pardon, not as a king does it, nor yet as a messenger; that is, not by way of authority and real donation, nor yet only by declaration, but as a Physician gives health.—And what can be the effect of these things but this, that the priest does only minister to the pardon, as he ministers to repentance.—JEREMY TAYLOR, *on Repentance*, chap. x. § 61.

† From that day in which thou goest out of the Font, thou becomest to thyself a continual font, and a daily remission. There is no *absolute* necessity of the priest's right hand; from thenceforward God hath ap-

use of this petition is the *daily washing of the disciples' feet*. In that affecting ceremony our Lord himself has taught us the exposition of this prayer. "Jesus saith,* He that is washed, (has been regenerated,) needeth not save to wash his feet, (should only require to cleanse those affections which are liable to be sullied in his commerce with the world—should not need a second laver,†) but is (that respect excepted) clean every whit." In this petition then we are reminded of our sins,‡ and are taught to be lowly ;

pointed thee to be thy own judge, thy own arbiter, and hath given thee knowledge whereby of thyself thou mayest discern good and evil : and because while thou remainest in the body thou canst not be free from all sin, God hath, after Baptism, placed the remedy within thyself ; He hath placed pardon within thy own choice,—so that thou art not, in the day of thy necessity, indispensably tied to seek a priest ; but thou thyself, as though thou wert a most skilful doctor and master, mayest amend thy error within thee, and wash away thy sin by repentance. The fountain is never dry, the water is within thee ; absolution is in thy choice, sanctification is in thy diligence, pardon is within the dew of thine own tears. Do not thou therefore look either for John or Jordan, be thou thy own Baptist, viz., in the Baptism of Repentance.—LAURENT NOVARRENSIS ; *quoted by Taylor, on Repentance*, chap. x. § 35.

* John xiii. 10.

† Titus iii. 5.

‡ Alas ! I can neither set my head nor heart about any thing, but I still shew myself to be the sinful offspring of sinful parents ; nay, I not only betray the inbred venom of my heart, by poisoning my common actions, but even my most religious performances also with sin : I cannot pray but I sin, I cannot hear or preach a sermon but I sin, I cannot give an alms or receive the Sacrament but I sin ; nay I cannot so much as confess my sins, but my very confessions are still aggravations of them ; my repentance needs to be repented of, my tears want washing, and this very washing of my tears needs still to be washed over again with the blood of my Redeemer.—BEVERIDGE'S *Private Thoughts*, pp. 166,7. *Works*, vol. 8. *Oxf.* 1848.

in the succeeding petition we are taught our continual weakness, and are taught self-distrust.

The sins we pray God to forgive are of the same class as those we are to forgive our fellow-creatures. There are sins we are not to pray God to forgive;* so too there are sins which it is not for man to forgive;† either such as have *temporal penalties* attached to them of God's ordinance, the remission of which temporal penalties is not to be made a matter of prayer; or those other sins, which consisting of a rejection of repentance—and we are not forbidden to pray for the repentance of the sinner—place the sinner for the time beyond alike the ministries and sympathies of the Church. Thus the petition seems to be expanded in the language of the nineteenth Psalm,‡ “Who can understand his errors? Cleanse thou me from secret faults.” While the next verse seems to glance at the sixth petition, “Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.”

Forgive *as* we forgive; *in the same manner*, fully and at once; not only forgiving, but forgetting all that we have cause to complain of in our neighbours' conduct. It is God's promise, to “remember our

* I John v. 16.

† II Tim. iv. 4.; Acts v. 1—11.; viii. 22; and, so far as they may be compared, Gen. i. 19.; I Kings ii. 9.

‡ v. 12.

transgressions no more.”* And in the strength of God we too may command our memories;—*on the same principle of love*: which the Gospel has taught us—whereby God makes his sun and rain to visit the ungrateful and disobedient, as well as the righteous and true-hearted of his children. But if we forgive not, neither will God forgive us: and if we forgive not, we pray here not to be forgiven. Our prayer becomes suddenly armed with the power of Elias’, and we can shut up the heavens; but *against ourselves*! Dread force of prayer, and of an unforgiving nature! So essential is this exercise of charity, that the Redeemer selects this petition alone of all for after comment;† and he enforces the same elsewhere as a preparation for prayer.‡

The little things indeed are those which it is difficult to forgive: those wherein the injury mainly consists in the pain given to our pride. What therefore we need most to bring in our hearts to this petition is, the inwrought conviction that the Father has forgiven us more than we know; and of what we know, more than we dare to tell; that we are utterly unworthy. Thinking the worst of ourselves, we will think better of those that trespass against us; made thus to remember as infinite the generosity of our Lord, we will deal tenderly and gently with our

* Heb. viii. 12.

† St. Matt. vi. 14.

‡ St. Matt. v. 23.

fellow-servant; nay, imitating our dear Lord, will forgive him all his debt.*

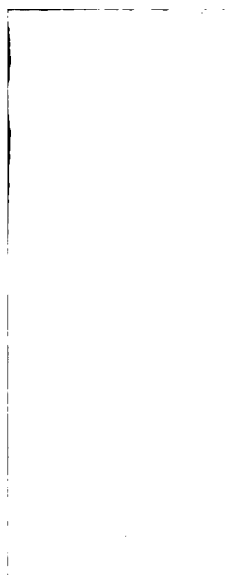
For this is to forgive. And here love is its own reward, bringing us the secret conviction of our own heavenly absolution. As surely as we forgive, so surely are we forgiven. The desirable sense of assurance is not to be derived from the verdict, fallible at best, of our own fluctuating and unstable feelings, but from the fact that we forgive. If we need more assurance, the Redeemer has provided this likewise in the Holy Communion; the blessed means and pledge of absolution.

Dear Lord, make us deeply conscious of our sins: open our hearts and mouths to confess thee aright. Give to us who have freely received, grace to give freely the heavenly forgiveness. Sweet Jesus, let us feel Thee washing our feet, that we also may wash one another's feet.

*This Commandment have we from Him,
that he who loveth God, love his Brother also.*



* St. Matt. xviii. 23. This parable teaches us that the *as* imports, as we have explained it, the manner and principle of forgiving, not the *degree* of it.



Our Father who-art-in-the-Heavens,
Lead us not into Temptation :
for thine is
The Kingdom, and the Power, and the Glory,
For Ever. Amen.

And God said, Let us make man : The First Adam.

PRESENTATION IN THE TEMPLE.—CALL OF THE FOUR DISCIPLES.
THE TRIAL AND CRUCIFIXION OF THE LORD JESUS.

Put to death in the flesh, but quickened by the Spirit.
He went and preached to the Spirits in Prison.

PROTECTION.

THIS petition is connected by "*and*" with the preceding. This connection seems to imply: "As cleansed now by this heavenly absolution from the guilt and punishment of our sins, we would live in thee and for thee alone, so let us not be tempted away; let there not be the minutest interval between this forgiveness and thy protection." Hence, from that forgiveness we hasten in this "*and*" to deliverance.

This is the most difficult of the Seven Petitions to explain.

One or two introductory remarks may clear the way for a precise understanding of the word Temptation.

We are placed in the midst of Temptations; in this respect, like the Disciples in the garden. Every conceivable relation or circumstance of life may suddenly act upon us, and be found to embody some strong Temptation. The prevalence of the new nature depresses and keeps in abeyance these influences. The

sudden or gradual revival of the corrupt nature, in its very weakness strong through the power of Satan, quickens them instantaneously. "*Lead us not*" does not then imply "*Bring us not into the presence of Temptations ;*" for they are evermore around us.

God often tries his people with prosperity and adversity, to prove them, and make their righteousness as bright as the noon-day: and "blessed is he that endureth temptation."* In this sense Temptations come directly from God. But they also come indirectly. When man will sin, God determines the *form* in which the sin shall manifest itself, and leaves the sinner to Satan to be tempted. Thus it is that "God tempteth no man;" but a man is "tempted of his own lust."†

Temptation then arises from the fatal sympathy which always exists between our weakness and the world. We are in Temptations. We cannot pray for their removal; that would be identical with a prayer for dissolution—(which may be the passing desire, but hardly the formal prayer of the Christian.) The petition in this sense would be a prayer to one's own injury; for all the temptations of the regenerate are for their final good. The prayer, moreover, does not contemplate a departure from grace at all; and thus the present petition takes its limitation from the preceding. Our prayer therefore must be *to be maintained amid Temptations ;* that the *corruption within*

* James i. 12.

† James i. 14.

us may never through any circumstances of life overcome our spiritual health ; that we may ever find our strength in God, and not in ourselves. The close connection of the petition through the two *ands* with the fourth seems to imply this: "Let the strength administered in the heavenly food never fail to manifest itself in our weakness. As we forgive and are forgiven,—so shall we be strong under the Divine Protection. Heavenly Father, let not our weakness betray us!" "The spirit is willing, but the flesh is weak."* Rather more than the English "*Lead us not*" implies, the word seems to point to the sudden surprises of a hasty, timid, passionate nature.† Thus we pray for the removal from within ourselves of every vestige of sin.

O Heavenly Father, thou hast forgiven us ; keep us this day without sin ; and since on every side we are endangered, withdraw not thou thy supporting hand, nor ever let us look away from thee to ourselves ; but as thou ledest, correct in us every naughtiness, and remove every blemish.

And oh, if we thus pray of him, who leads us all our days, not to let us be betrayed, how much should

* St. Matt. xxvi. 41.

† Though the result is much the same, I venture to differ from the admirable Steir and others who arrive at that result by laying stress upon the word *into*, in the petition, "*Lead us not into temptation.*" Our Catechism simply and beautifully states : "that it will please Him to save and defend us in all dangers ghostly and bodily."

we pray *not to betray ourselves* ; not by any acts to enter, albeit unwittingly, into the marches and borders of Temptation. This we do by unjustifiably incurring increased responsibilities ; by forsaking our appointed stations ; by resting on our own strength ; by being curious respecting what is forbidden, respecting what is unholy or unchaste ; by stimulating in any way the innate disposition to pride and uncleanness. He who *will* thus brave temptation, recedes from the circle of the regenerate ; he ceases to be unable to commit sin ; and he casts away the Love, and with it the fear of God.

O Lord,

It is not in man to direct his ways.



Our Father who-art-in-the-Heavens ;
Deliver us from the Evil One :
for thine is
The Kingdom, and the Power, and the Glory,
For Ever. Amen.

God rested on the Seventh Day.

BIRTH AND CIRCUMCISION OF THE REDEEMER.

MIRACLE AT BETHESDA.

REPOSE OF THE BODY OF JESUS IN THE TOMB.

THE EVANGELIZATION OF THE SPIRITS IN PARADISE.

The Holy Ghost saith : To-day, if ye will hear his voice.

There remaineth a rest.

DELIVERANCE.

THIS clause is joined to the preceding by "*But*," which indicates a closer connection than "*and*," and seems to say: "We cannot be completely guarded against our own natural weakness, until finally delivered from Evil." The former refers to the Christian's inward, this to the Christian's outward trials. The *Evil* here is the *Source* of Evil, and all the means and incentives to Evil flowing thence. Thus primarily it is the Evil One. As the prayer introduces at the outset the Divine Person of the Father, it closes with mentioning the person of Satan, against whom we pray, not as our own enemy, but as the enemy of Jesus. Indeed, in a prayer for the Christian life, which is this because the very life of Jesus, it would have seemed strange had an allusion of this kind been wanting.

The earth is still open to Satan;* and the heavens are not yet closed against him. There he still has

* I Peter v. 8.

admission as an accuser of the Brethren.* He is "the great Pirate who plunders upon every sea." There remains also for the future to bring to light the great final manifestation of the Devil impersonated in the Antichrist, who, by his fatal imposture,† attracting to himself all that is false, "every thing that offends," will be worshipped as Christ by the Apostate Body in the Church, and by the unbelieving world.

The prayer, "Deliver us from the Evil One," is a prayer that we may be saved from (that is, supported through) that hour which is coming as a thief upon the whole world;‡ from that "spiritual wickedness in high places," which even now is preparing the way for the last outburst. In this petition the Church evermore wrestles "against Principalities, and Powers, and the Rulers of the darkness of this world."|| Nor will she for any promise of peace or faith, "come down from the cross;" or depart from that crucified and despised condition, through which at last, however thinned her numbers, and impaired her influence, she will make a show openly of every Power of evil. And this is in a great measure the blessedness of those who through Jesus enter into the rest of Paradise; they are taken from the evil to come. The sun of that day of tri-

* Rev. xii. 10.

† II Thess. ii. 3—10.

‡ So the Lord prays. (St. John xii. 27.) Here it is "save." Our word *deliver* is stronger: implies pain and effort endured in the rescue.

|| Ephesians vi. 12.

buliation shall not scorch them; its arrows shall not pierce them. They are safe under the wings of the Almighty. The dragon, the lion, the young lion, and the adder can do them no violence.* It is not so with the Christian here who lives in the expectation that that season of fiery trial shall arrive before the time of dissolution. But we do not pray in this sense only that "the God of grace would bruise Satan under our feet shortly."† It is a prayer for Peace "always by all means." That Satan may never intercept us on earth; nor injure us in heavenly things. For he is "transformed into an angel of light."‡ There are the *deep things of Satan*, as there are the *deep things of God*.|| He has power not only to conceal from us the nature of things in themselves evil; and represent the evil as good; but also he can represent the good as evil. We pray therefore for deliverance from all *spiritual*, from all *intellectual delusions*.§

* In Psalm xci. there is a very touching expansion of this petition.

† Rom. xvi. 20.

‡ II Cor. xi. 14.

|| Rev. ii. 24.; I Cor. ii. 10.

§ Which include witchcraft, visions satanical, (whether fancied or not, as in the case of Luther,) or such as lead to corruption of the Faith, as in the instance of Purgatory; all *Superstitions*. Among these may be mentioned especially, as parent evils, erroneous notions respecting the Church and the world of spirits, the belief that the dead can appear to the living, and the consequent disbelief of the existence and ministrations of the blessed Spirits of God. Herein also are included all *Heresy* which springs from the *partial love of truth*; and *Schism* which arises from the *weak love of Love*; which ultimately run into one another, and manifest themselves in a proud craving after *perfection*, the sensual characteristic of Separation. (Jude 19.) The formula of Protestant Schisms

But the Body also itself is liable to physical ills inflicted by Satan ; in the case of the righteous, such as Job ; in the case of the unrighteous, such as Mary

is, "The Church *can* be perfect," which it works out until it reduces the Divine to the level of the creature. The formula of Romish Dissent is, "The Church *is* perfect," which it has worked out until it has raised the creature to a level with the Divine One, and dethroned, in effect, the Incarnate God. The two formulæ, fatal to *love* and *union*, give practical proof how essential these are to *true Faith* ; for they succeed in destroying all faith in the Lord Jesus. With all her divine endowments and inheritance, the Church, like the individual member of it, is still imperfect, inclosing *good and bad* ; and for this very reason, albeit its final perseverance is insured to it as an institution, it must endure its painful eclipse in that great apostacy which will take place from every section of the whole catholic Church. Already, even in her purest branches, the Church exhibits great spiritual insensibility. That Apostacy will doubtless be promoted, organised, and indoctrinated with the worship of the false Jesus, (the strong delusion and belief of the lie, II Thess. ii. 11.) by the already rapidly apostatising and idolatrous branch of the Church, the Church of Rome. On this subject I may be allowed to refer to my "*Messias and Antimessias*," chap. v., "*Jesus Barabbas, the Embodiment of the Anti-christian Idea*."

"Superstition," (even when expelled out of the Church,) "may enter into our chambers and creep into our closets ; it may twine about our secret devotions, and actuate our forms of belief,—and orthodox opinions, when it has no other place to shroud itself, or hide its head in. We may think to flatter the Deity by these, and to bribe it with them ; when we are grown weary with more pompous solemnities ; nay, it may mix itself with a seeming faith in Christ, as I doubt not it doth now in too many, who laying aside all sober and serious care of true piety, think it sufficient to offer up the active and passive righteousness of their Saviour to a severe and rigid justice, to make expiation for the sins they may be willing to allow themselves in. Were I to define Superstition more generally according to the ancient sense of it, I would call it, *Such an apprehension of God in the thoughts of men, as renders him grievous and burdensome to them, and so destroys all free and cheerful converse with him ; begetting in the stead thereof a forced and jejune devotion, void of inward Life and Love.*"—I. SMITH, (Cambridge.) *Sel. Disc.* 1673.

Magdalene, and the other demoniacs mentioned in the New Testament. At this day we are unable to determine what diseases are and are not from Satan's agency. To deny that some are from Satanic agency would be to deny the authority of Scripture. Furthermore, we learn from such passages as I Cor. v. 5, and I Tim. i. 20, that the Church by her excommunication is able to expose the sinning member to the afflictive visitations of Satan; and at the same time has the power of so binding Satan, and limiting him, that the "destruction of the flesh" by Satan should necessarily issue in the "salvation of the Spirit in the day of the Lord Jesus." We pray therefore that we may never lose the power of limiting Satan; that with the general commission "to bind on earth and bind in heaven," we may ever be able effectually to restrain the influences of the Evil Spirit, and direct them to the salutary chastisement and final purification of those fallen from grace. And thus it behoves us to pray as much for ourselves personally, as in the name of the whole Church. It was out of the riches of that humility which characterized the early Christians, that praying to be delivered from the Evil One, each prayed to be delivered from himself. Just as we are more conscious of sin dwelling in us, will we be more alive to the existence of the power of evil, and more anxious to be on our guard against it. From that *self* indeed we need to pray to be delivered, which wrought

upon by evil external to itself, leads us to think of ourselves as apart from Jesus; and betrays us into acting like the prodigal, and at last separating ourselves from our home.

We have said that those are blessed who now fall asleep in Jesus, because delivered from the evil to come. Yet the Church, from the depths of her Christian consciousness, prays for deliverance in the hour of death.* Then, as well as in the last day, the Accuser is able to put forth power to trouble, though, glory be to the Lamb! not to injure the Christian. True it is that the bloody drops in the garden were endured, and the desponding cry upon the cross was uttered, that we might never know that agony, nor feel that fear. But we are weak; even if we were armed with all the panoply of God: and if in our remissness we have left much of our armour unsecured, great must be the conflict. And who dare think, without great awe, of that moment when unclothed the Christian first enters the world of spirits. Then, O Father, let thy holy angels, by thy appointment, succour us, and bear us to Abraham's bosom. From the dread presence of the fallen ones, from all unholy terror, and distrust of thy mercy and love—in the hour of death, "Good Lord, Deliver us."

* Litany.

Jesus saith, It is I; Be not afraid.

BY THE SAME AUTHOR.

MESSIAS AND ANTIMESSIAS:

ERRATUM.

PAGE 21. NOTE 1.—For “He is only representative as *being* &c.”
read “In this double way He is only representative.” &c.

Christ.

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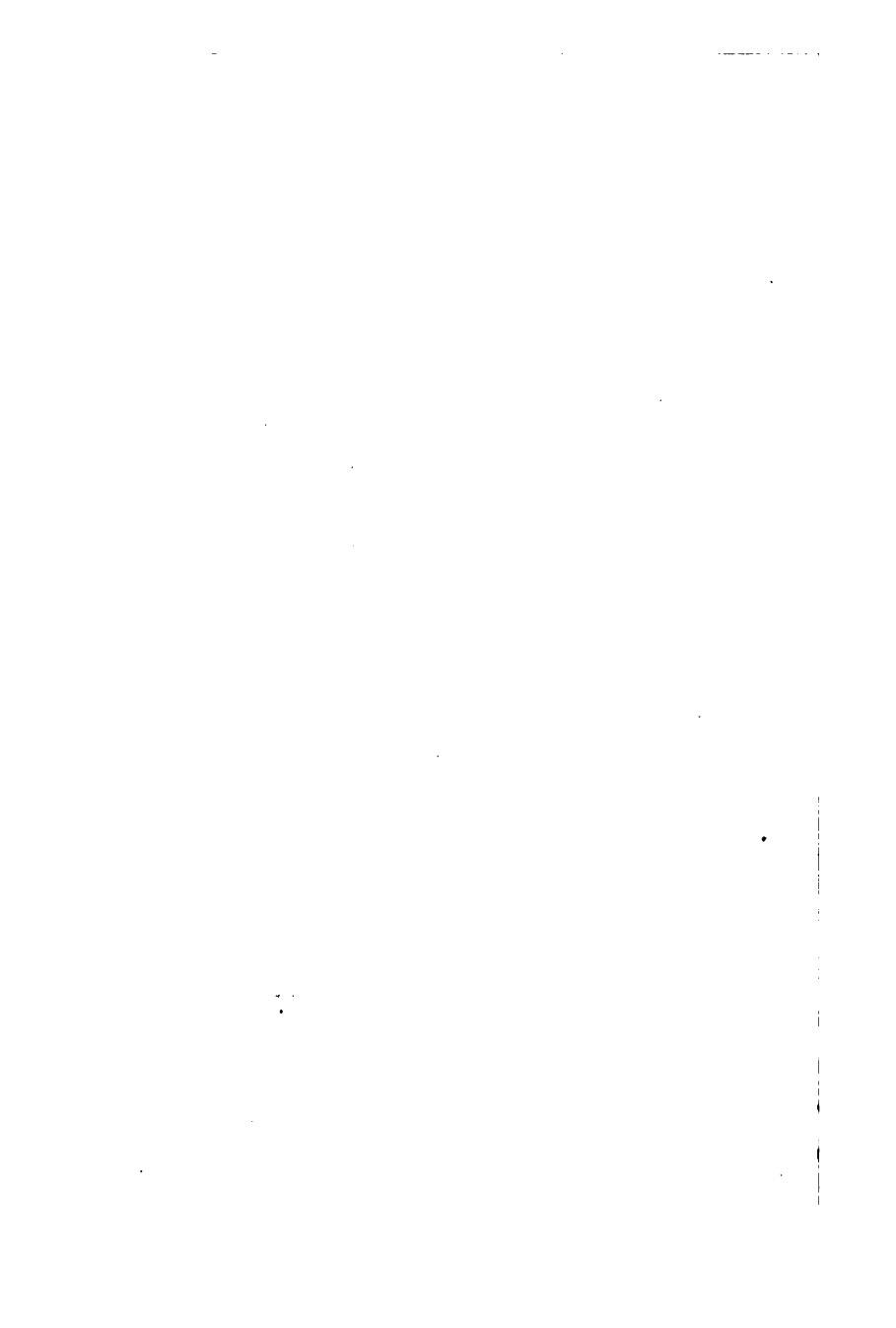
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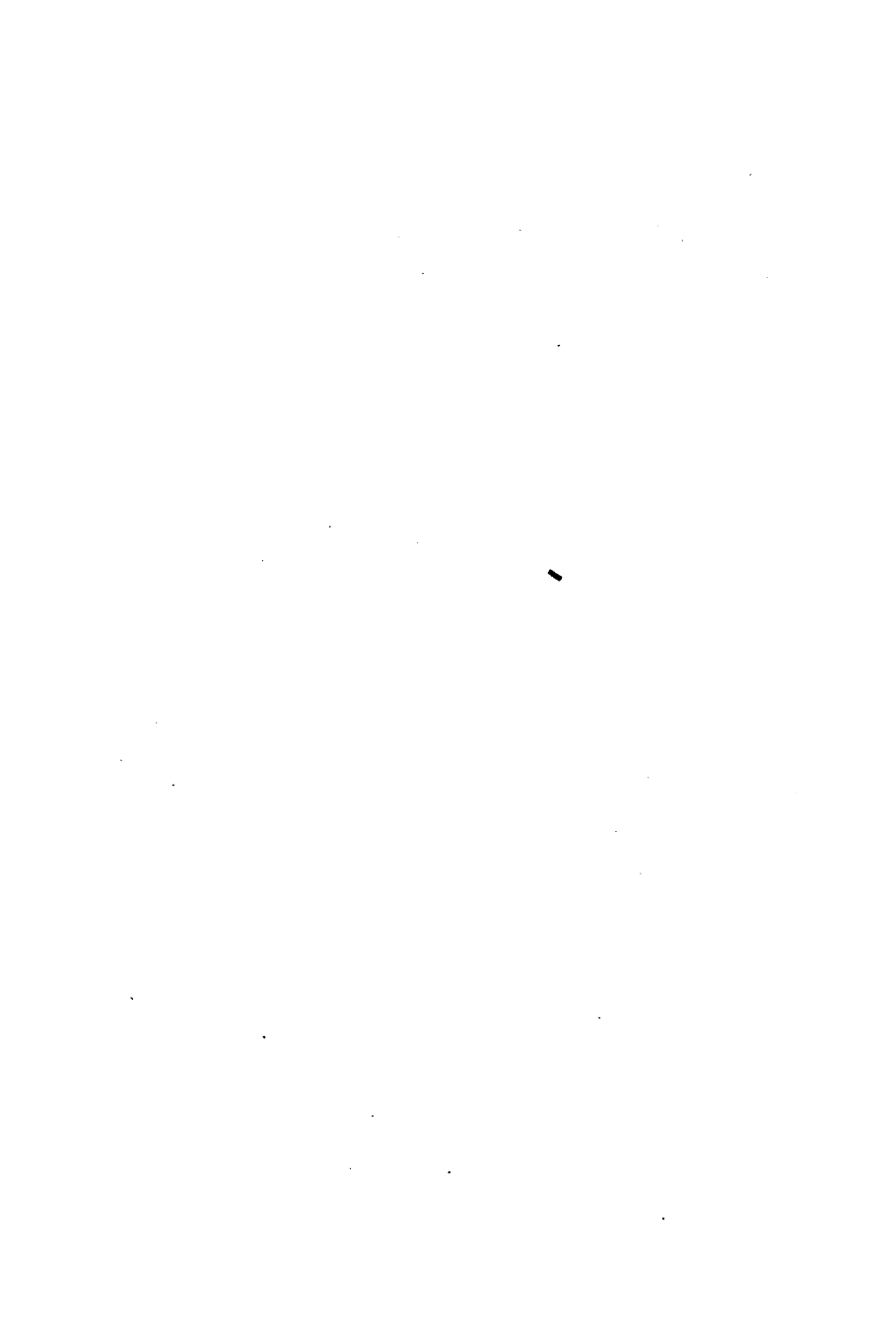
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